1: Longrigg G-4, 5 (ca. 1915-1940) MH1 Iraq MH1

184 795 [578] the two main social-religious communities. Northern 'Iraq belonged generally to the Sunni element in Islam, southern to the Shi'i, while in the divided central districts the Shi'a predominated. Their relations were by tradition and conviction uncordial, and their pervasive antipathy could turn to violence. There was little social admixture between them, and the Shi'is were, by their own will, almost wholly excluded from the system of education provided by the Sunni Government—and, indeed, from that Government itself.

563 162 The mountaineers of Mosul wilaya belonged to far the largest of the 'Iraq minorities, the Kurds. These formed a substantial part—perhaps a quarter or a third—of the whole Kurdish race, which occupied a wide belt from eastern Anatolia to and across the Russian and Persian frontiers: a territory claimed by fervid Armenians as their own, and covering five wilayas of Turkey, of 563 621 which Mosul was the south-eastern. The Kurds formed a clear racial and linguistic block with a strong pride in past achievement and memories of princely independence. Convinced of superiority to Turk and Arab alike, they differed markedly from the latter in character, environment, and personal habit, but closely resembled them in a social organization which represented an identical response to similar social needs. Nomadism among them, with sheep and cattle in place of camels, was confined to a few tribes; but tribal loyalties prevailed everywhere, except when village or district interests, or a mere absence of leaders, had led to detribalization. About half of the Mosul sanjaq was Kurdish country, divided into the qadhās of Dohuk, 'Amadiya, Zakho, 'Aqra, and Zibar: the whole of Sulaymaniya sanjaq: and a full two-thirds of Shahrizur.

563 795 197 Except for small sections with Shi'i or heretical leanings, the Kurds of Mosul wilaya were Sunnis of the Shafi'i or Qadiri sects. Their homogeneity in language and culture was less than complete: of the three traditional or mistily historical groups—the Badinan Kurds between the Greater Zab and the Van frontier, the Suran between the two Zabs, and the Baban from Lesser Zab to Sirwan (Diyalā)—the first differed in its Kurmanji dialect from the other two, who, in common with most of the Persian Kurds, spoke and speak the Kurdi or Kurdish which had never achieved literary status.

563 621 The tendency of the surviving Kurdish nomads to settle had long been apparent, but had still far to go; and the gradual encroachment by the hillmen on the nearest of the plains—around Arbil, and west of Kifri—was to continue, household by household, for 563 the next half-century. By 1900 the freedom of the Kurdish valley dynasties, on any major scale, belonged to the past. Turkish Qa'immaqams and Mudirs, sometimes Kurdish by race, were

6:Ireland S-5 (no date)1937 MHI Iraq MHI

embracing the State. Not yet had a sense of loyalty and duty to the nation arisen to surmount the differences between tribesmen and townsmen, between Sunnī and Shī'ī, and between Muslims and minority communities or to replace personal opportunism. Patriotism still denoted independence without obligations to the State.

In his impatience with these materials at hand for the creation of the new State, King Faisal may have gone farther than he was justified in attempting to mould the political institutions to his own will. On the other hand, it seems possible that had he not assumed the role of a benevolent despot, the political system of 'Iraq might have faltered and even collapsed entirely and the stable government insisted upon by the League of Nations as one of its criteria of 'Iraq's readiness for independence[1] would have been absent in 1932. It is equally probable that without King Faisal's guiding influence, supported by Great Britain, the 'Iraqī people in their impatience would have refused to agree to the obligations imposed by Great Britain as the price of her assistance. In the latter circumstance, Great Britain would have been forced to resume direct control or to withdraw from 'Iraq. Either course would undoubtedly have retarded for many years the entrance of 'Iraq into the League of Nations and her acceptance as a member of the international community.

Upon the accession of King Ghāzī I, September 9th, 1933, the young King, barely turned twenty-one and not less of a Nationalist nor less mindful of his position than his father, attempted to use the immense popularity he had acquired as the result of his openly displayed approval of the campaign against the Assyrians,[2] to exert the power of the crown and to take the reins of control into his own hands, after the example of his late father. The Prime Minister, Rashīd 'Alī al Gailānī, although

[1] *Official Journal*, November, 1931, pp. 2057 ff.

[2] *The Times*, September 1st, 11th, 1933. 'Iraqī-Assyrian relations are held to be outside the scope of this study. See *Survey of International Affairs*, 1934 (1935), pp. 135 ff.

8:Campbell T-5 (no date) 1949 MH1 Iraq MH1

TALES FROM THE ARAB TRIBES

1. The Story of Hajji Ali, the Great Sultan and his Son, the Amir Kheyyun

The Maadan. Page 12, Line 17. 'The Maadan shall bring milk.'

The Maadan are in the main a tribe of poor families, living in scattered communities on the shores of that great area of marsh and lake which lies between the Tigris and the Euphrates before the two rivers finally join to form the Shatt el Arab. Maadan villages often acknowledge the authority of sheikhs of neighbouring tribes, and they have no great tradition of their own. Their chief source of wealth was in the past their large herds of water buffaloes, their income being derived from the sale of milk and its products, lebn (a kind of curd), and clarified cooking butter. The sale of milk is regarded as shameful by most tribes, though of course all produce enough for their own requirements. In consequence the Maadan, with their trade in milk and hides, are looked down on by the tribes, and they are said to be lacking in honour. However in the last twenty-five years the Maadan have acquired large areas of agricultural land, and they are sharing fully in the increasing wealth of South Iraq. As for their honour, I remember a fight three years ago which took place between two Maadan subsections not far from Qarmat Ali, just outside Basra. This was a fight for a woman's honour in the best tribal tradition in which nothing was lacking either in the number of rounds of ammunition expended or in the casualties to bring it fully up to the standard of the great tribes in these matters.

2. A Story Concerning the Ignorance of Slaves

Slaves.

'Abd, or slave, is a slang expression in South Iraq for a Negro, and does not now indicate an actual slave. Slavery continued in Iraq to the end of Ottoman rule, 83 years after its abolition in the British Empire. In this story, therefore, the word would refer to actual slaves, and I have so translated it. The word 'habshi' (lit. 'Abyssinian') is little used in South Iraq, a Negro being referred to as a 'sambo' or 'abd'.

Crocodile. Page 20, Line 3. 'In that river was a crocodile.'

The word used was 'timsah', or crocodile, of which of course there are none in Iraq. I do not know if this indicates that this story